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relations between man and God made possible by the evolutionary ideal. It is evident that there is a tremendous religious dynamic possible when one means by "God" the ceaseless "cosmic urge" which is felt *within* our life and is sympathetically portrayed as unceasingly active *within* nature. But, as is inevitable, the writers have carried over into the new scheme much that belonged to the older conceptions of Providence. Whether, when we have lived longer with the evolutionary point of view, we shall feel quite so jubilantly optimistic is a question which only the future can settle. Meanwhile, it is a cause for rejoicing that vigorous spirits are "getting together" for the purpose of preaching from a common platform "to intelligent laymen and to clergymen who regard theology as a science, not as a fixed tradition." It is a wholesome symptom to find men whose prophetic fervor is stirred by the latent religious suggestions in our scientific attitude toward reality.

PERIODICAL LITERATURE

"Israel's Conquest of Canaan" (L. B. Paton in the *Journal of Biblical Literature*, XXXII [1913], 1-53).

This article offers a detailed discussion of the manner in which the Hebrew tribes effected the conquest of Canaan. Information is drawn from both biblical and extra-biblical sources, and the discussion takes into account the views of various modern scholars. The writer concludes that the evidence points to a divided conquest, which took place partly under the eighteenth and partly under the nineteenth dynasties of Egyptian kings. "Taking all the data into consideration, one might formulate tentatively some such hypothesis as this: Reuben, Simeon, Levi, and Judah, the older Leah tribes of the genealogies, were identical with the Habiru migration. Gad and Asher, the children of Leah's handmaid Zilpah, were Canaanites, or other alien clans, that amalgamated with the Leah tribes. The younger Leah tribes, Issachar and Zebulon, were a later wave of the Habiru migration, or an offshoot from the older Leah tribes. The Rachel tribes came out of Egypt under the leadership of Moses and Joshua, and about 1200 B.C. forced their way into Canaan between the two divisions of the Leah tribe. Dan and Naphtali, the children of Rachel's handmaid Bilhah, were Canaanites, or other alien clans, that were annexed by the Rachel tribes."

"The Lord's Supper in the Fourth Gospel" (James Moffat in the *Expositor*, 8th Series, Vol. VI [July, 1913], 1-22).

The writer proposes a new solution for the perplexing question of the Fourth Evangelist's attitude toward the Eucharist. The following data demand explanation: (1) the omission of any account of the institution of the rite, (2) the substitution for it of another supper of Jesus and his disciples, and (3) the insertion of language in an earlier dialogue, which appears to be an interpretation of eucharistic language, or a comment upon the significance of the rite. The omission of the rite's institution as reported in the Synoptics and the insertion of the parable of foot-washing in a corresponding place in John are regarded as deliberate. These phenomena are thought to show that the Evangelist wished to dissociate Jesus' last meal with the disciples from both the Jewish Passover and the Christian Eucharist, and to connect it more closely with the Agape. What then was the writer's attitude toward the Eucharist, as it may be inferred from the dialogue in chap. 6, which speaks of eating the "flesh" and drinking the "blood"? Moffatt finds here no substantial influence from the realistic sacramentalism of the mystery cults. The gospel writer did, to some extent, share the

contemporary notion of sacramentalism, but he also wished "to protest against the popular theory that the efficacy of the rite was mechanical and automatic." Thus for him the Eucharist was not so fundamentally important as we might imagine. "It is a modern preconception which leads us to expect evidence in the early church for a widespread devotion to the Eucharist as the center of Christian worship, and the indispensable rite of faith. There were evidently circles where it lay only on the circumference of piety, and these circles sometimes, as in the case of the Johannine, of semi-mystical character, often voiced types of the finest piety native to the early church."

"The End of Paul's Trial in Rome" (K. Lake in *Theologisch Tijdschrift*, XLVII [1913], 356-65).

Why does the narrative of Acts leave off its account of Paul without informing the readers regarding the outcome of his stay in Rome? Various novel hypotheses have been offered in solution of this problem, one of the latest being Harnack's contention that Paul was still in his own hired house when the Book of Acts was completed. Lake offers a new hypothesis. He thinks it impossible to date Acts early enough to satisfy Harnack's theory, for he is convinced that the author was acquainted with the writings of Josephus. We must, therefore, suppose that Paul was executed at the end of this first incarceration—a fact which the writer of Acts did not care to mention; or else the end of the trial was favorable to Paul, but disappointing to his biographer. Lake adopts the latter alternative. When Paul was removed to Rome from Caesarea, it was not the state but the Jews who were his prosecutors. The Roman court was ready to bring the case to trial whenever the prosecutors might appear, but the Jews failed to act. Hence Paul was held for two years, perhaps the regular period in such cases, and then dismissed in default of prosecution. This outcome did not lend itself to Lake's apologetic purposes, since his chief aim was to show that Christianity was not forbidden by the Romans. He was disappointed to find that Paul had been released automatically instead of being brought to trial and acquitted. This explains why the Book of Acts ends so abruptly.

"Christianity in the Light of Its History" (A. C. McGiffert in *Hibbert Journal*, XI [1913], 717-32).

Jesus did not seek to establish a new religion. He remained a loyal Jew; his concern was not for more perfect forms but for immediacy of communion between the soul and God. It is the spiritual power of this religious ideal of personal religion which is most important in our estimate of Christianity. When Paul became a Christian, he did not simply take over the program of Jesus. He introduced new elements into Christianity—elements so new that they compelled a breach with Judaism. Other Christians of the early period made their original contributions. "A vast expression of religious individualism as primitive Christianity was, no wonder its faiths and forms were legion, and its sects almost as numerous."

But in the course of time Christianity became stereotyped. One authoritative form asserted its right to condemn and suppress other forms. Thus arose Catholic Christianity. But even here new elements were constantly entering, until the dominating principles of the Catholic church were reflections of Roman ideals rather than of the ideal of Jesus. "In becoming a public cult, and particularly in fulfilling the external and formal function of a state religion, Christianity departed far from its original purpose, and it was no accident that its organization was borrowed from the Roman empire and its rites and ceremonies from existing cults."